/285 cont./ Tugawa, The

apparent holder of almost absolute power (on the temporal plane, of course) (1) belonged to the Bakoro clan, while the Bādejeba or

1. We are completely leaving aside all that is related to spiritual power and religious life.

Chief clan was depicted to us as "very poor" and in a "lower" position (Note II, p. 41).

/286/ Privileges and Obligations of the Clans

Clans are tied to one another by a network of reciprocal obligations and rights.

An extensive study of this system of prestations would seem to be of particular urgency. Our too brief stay only allowed us to determine three incontestable cases where a phratry was under obligations to its opposite number.

At the time of the initiation of the young men, the village chief entrusts the care of their preparation to the men of the opposite phratry to theirs.

At the death of an Indian a collective hunt is organized by the tribe: this hunt must be ended by the killing of a chosen animal. Now, it is to a hunter of the opposite phratry to that of the deceased that the latter's nearest relative entrusts the funeral emblems and the responsibility of leading the expedition at his death. On our arrival at Kejara aldeia, funeral ceremonies were beginning. But the ritual hunt took place on the very day when we reached the village. Hence we could not go along.

Finally, the dances carried out at the time of funerals fall on certain clans which are specialists in their preparation. Thus the festival of the marid'do (1) /287/ is placed under the patronage

1. The marid'do is a sort of very long, flexible ladder, the rungs of

/287 cont./

764 which are made of palm stalks cut
535 into sections about 25 cm. long;
[824] these sections are fastened together
[284] by bands of roughly twisted green palm. Each rung is made of a bundle of two (big marid'do) or three (small marid'do) sections. Gradually during the construction, the ladder is rolled up on itself until it forms, in the largest example, a disk 1.50
[283] meters in diameter. The two sides are then decorated with green palm, held in place by a net of cords made of women's hair. The top of the disk is decorated for a length of about 50 cm. with applications of down. The large marid'do is called
[614] ɛ̃wãguddudoge cõreõ marid'do; the small one, ɛ̃wãguddudoge kujagoreõ marid'do. But it is not necessarily natives of this clan who have made them. Some time before the festival the two marid'do are solemnly taken out of the men's house and taken to the middle of the bororo, where they are placed parallel, about two meters apart, and on the axis separating the phratries. The dance of the marid'do lasts two days; each protagonist tries to lift one of the disks at arm's end and to hold it as long as possible while running and jumping in the plaza. Failures provoke the delight of those
[533] present. During the whole ceremony (Pl. VIII. C /see p. 46/ and Pl. X, B /see p. 48/), the following words

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232 **Feathers.**—The *Bororo* practiced tapirage; they plucked out part of the arara plumage, rubbed into the bare spots the sap of some species of tree, and thus produced yellow feathers.

285 **Basketry and pottery.**—The women make baskets and plain pots.
323 The water vessels, which sometimes have a neck, are characterized by
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[462]

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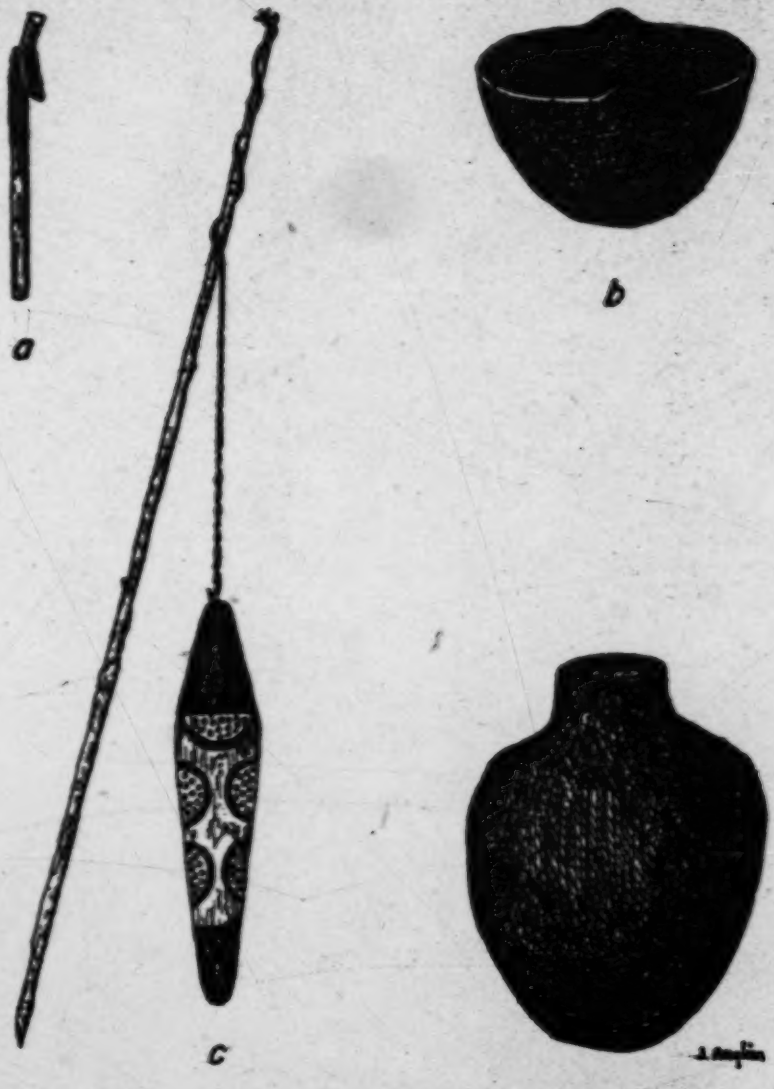

FIGURE 52.—Bororo manufactures. a, Gouge made of hafted rodent teeth; b, d, pottery vessels; c, bull-roarer. (Redrawn from Von den Steinen, 1894.)

/487 cont./

412 (Coelogenys paca), a small rodent; they still planed,
237 polished, and bored in good Indian fashion.

Their plane was a Bulimus shell, ruo, ten centimeters long, cf. Fig. 140 (and Fig. 27 /see p. 206/ from the Schingú), into which sharp-edged holes
322 were struck with an oaussú nut. Moreover, they polished wood, for example the whizzer sticks which were made for the burial ceremony, by rubbing it for a quarter of an hour with a wet, smooth stone. Or they took the rough leaves of the lischa and the imbauba tree. They sat with

Fig. 139. Capybara chisel. Bororó. (1/2 nat. size /as shown in the original illustration/.)

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legs folded and crossed and cut and planed the objects on their foot as a support. On the outer part of the ankle resting on the floor I often felt callous thickenings and even movable pieces as hard as cartilage.
321 Monkey bones for chain ornaments were cut up on their foot, and I constantly feared for their own bones.

Boring was always done with a twirling motion. A nail was fastened to a stick half a meter long and this was twirled between

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Fig. 140. Plane-shell. Bororó. (2/5 nat. size /as shown in the original illustration/.)

the two hands sliding rapidly up and down. In this way they bored through the small shell plates for their lip chains, which they made